An Analysis Of The Equation DM=AL

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Introduction

There is a modern urban myth - or phantasy {1} - that David Myatt, former neo-nazi activist an former Jihadist, {2} is Anton Long, the founder and chief propagandist (1976-1992) of an esoteric philosophy publicly known by the acronym O.N.A.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often claiming such things as that "there is a clear academic consensus that DM=AL".

Given such a claim we review the two academic articles, both from 2023, and the three academic books which mention Myatt and Long. The two 2023 articles are (a) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737 and (b) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065. The three books, or chapters in academic books, are (i) Jacob C. Senholt, in the chapter *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen and published by Oxford: Oxford University Press, 2012; (ii) Massimo Introvigne, *Satanism: A Social History* published by Brill, Leiden, in 2016; and (iii) Black Sun by Goodrick-Clarke published by NYU Press in 2002.

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Part One
A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that

> "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {3}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {4}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {3} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

> "In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.
>
> These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]
>
> I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.
>
> This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].
>
> However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled Occultism and National-Socialism, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility.*

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt’s activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992

typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {5} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {6} which examines Diablerie in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {7} – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their

> "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of Fenrir, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources, And Pathei-Mathos* {8}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
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> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Part Two
Academic Articles

Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

The authors write:

> "The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the *nom de guerre* of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]
>
> Some of the ONA's later texts appear to admit that Anton Long was Myatt's *nom de plume*."

Significantly, (i) the one footnotes they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are the writings of Anton Long between 1976 and 1992. {9}

The Order of Nine Angles: Cosmology, Practice & Movement

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {3} which is a primary source in the matter and deals in detail with the allegation, and go on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

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Conclusion

It is indisputable that the two academic articles and the three academic books which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

Haereticus Reputandus
2025

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Footnotes

{1} qv. Appendix One.

{2} qv. *The Peregrinations Of David Myatt: National Socialist Ideologist,* 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017.

{3} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{4} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{5} General Reference Collection Cup.711/742, BNB GB9219567

{6} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{7} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{8} *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{9} Regarding O9A primary sources qv. Appendix Two and Appendix Three.

Appendix One
The Phantasy

Phantesme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/1 He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The phantasy is not only that DM=AL, but also (i) that since AL promoted deception and misdirection, DM is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM, and (iii) that DM spends every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

> In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

The phantasy, like most phantasies, does not require evidence to support it for it relies on belief and on fallacies such as the fallacy ad populum and the fallacy of appeal to authority. Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy is promoted by the große Lüge technique.

> The große Lüge (Big Lie) propaganda technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.
>
> This technique is based upon the Fallacy Of Ad Populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that

something is true or that someone or some many are guilty or culpable.

Appendix Two
Primary Sources And The O9A: An Overview

To understand the Order of Nine Angles (O9A, ONA) it is important to understand (i) the difference between primary, secondary, and tertiary sources; (ii) what constitutes an O9A primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly knowledge of a subject, or a person, or a group or of some event historical or otherwise.

As noted in chapter VII,

> There are currently two main ways to perceive the Order of Nine Angles, O9A, ONA. (i) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (ii) By personally accessing, considering and making logical conclusions from O9A primary sources.
>
> The first way has hitherto been the way of the majority of people and depends (i) on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam - see below - and/or on the fallacy of Ad Populum. The second way is the way of scholarly research.

As noted in chapter II,

> For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

While there have, to date, been three academic texts about the O9A, referenced and described and critiqued in chapters III and IV, there is as yet no academic consensus of what constitutes an O9A primary source. The authors of one of those texts, Occult Beliefs and the Far Right: The Case of the Order of Nine Angles, (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A.

The authors also write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt," with the only citation to, as described in chapter IX, the discredited article by Senholt who not only committed the fallacy of incomplete evidence but also failed to present any evidential facts to support his claims.

The authors of another academic text, The Order of Nine Angles: Cosmology, Practice & Movement, claim they "rely almost entirely on primary sources" but do not define what constitutes an O9A primary source is, and by implication what the O9A itself is as defined by such primary sources. In addition, their sources are flawed since (i) they implicitly accept claims by self-proclaimed anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted, {1} and (ii) do not mention that, as noted in chapters IV and VI, in the matter of sources it has been argued by 'the Inner O9A' {2} that (i) the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the sole creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

The author of the third academic text about the O9A, Occult Beliefs and the Far Right: The Case of the Order of Nine Angles, uses the Black Book Of Satan in order to determine what O9A satanism is, but, like the authors of the two other academic texts, ignores the wider esoteric context and thus, like the authors of the other two academic texts, incorrectly categorizes the O9A as satanist.

The esoteric context, as noted in chapter V, is the fundamental basis of O9A esoteric philosophy which is 'the sinister-numinous' and the associated esoteric praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss, which place satanism, and, satan and an exoteric praxis such as Insight Roles into the context of a decades-long and individual hermetic quest for Lapis Philosophicus.

For (i) the Black Book of Satan is just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the

other tasks of the Seven Fold Way; and (ii) an Insight Role is similarly temporarily used (for between a year to eighteen months) by an O9A External Adept at the beginning of their decades-long hermetic quest, as a personal learning experience.

In the case of satan, the esoteric context is described in chapter V with reference to the 1989 Naos typescript collection: as associated with the second septenary sphere, Mercury; as a 'dark god' - Shaitan - associated with one of the paths linking the seven spheres; and thus, importantly, 'an' - not 'the' - Earth bound representative for the Dark Gods, with each Dark God an archetype to be discovered by invocations/evocations/rituals as a personal learning experience by the External Adept who having so experienced and learned moves on the next stage of the quest, the three to six month Rite of Internal Adept. {3}

The sinisterly-numinous is thus a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, and from the 'satanism' of self-proclaimed O9A adherents who neither undertake nor understand the decades-long quest for Lapis Philosophicus that is the Seven Fold Way.

Morena Kapiris
2023

{1} Hostia: History, Authorship, And The O9A, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{2} The Inner or Falciferian O9A consisted of less than a dozen students of Anton Long, many of whom were based in Oxford, and who until 2022 published items under the name 'TWS Nexion' and post-2022 under the names 'Seven Oxonians' and 'River Isis Collective/Kollective'. qv. The Order of Nine Angles: A Summary, 2018-2023, https://archive.org/download/o9a-summary/o9a-summary.pdf

{3} Diary Of An Internal Adept, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

Extract from: https://archive.org/details/longusian-primary-sources_202308
(In the extract above, one defunct URL given in the archive source has been updated)

Appendix Three
Two Academic Articles
And The Problem Of Primary Sources {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of Hostia were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors write (i) that "while O9A’s texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding Hostia, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy;

and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

> "An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.
>
> One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum. Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.
>
> It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under the title Naos: A Practical Guide to Modern Magick." {7}

In a 2023 interview {8} Anton Long admitted to using the pseudonym Thorold West and thus to writing all but one of the typescripts in the 1989 collection titled *Naos*, the foundational texts of the O.N.A, with the exception being the text *The Advanced Star Game* which in the 1989 facsimile of those typescripts {9} is clearly marked as by D. Myatt 1976.

It should be noted that since the advent of the Internet, several versions have been published (some commercially) in various formats by various publishers and various editors with most such versions containing omissions or errors and thus which should be treated with caution, with the 1989 facsimile the only reliable version and the only primary source for the foundational texts of the O.N.A.

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{1} Regarding O9A primary sources, qv. Appendix Two.

{2} https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065

{3} https://doi.org/10.1080/1057610X.2023.2186737

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment.

{5} Anton Long, Those Who Are Our Kind, https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/

{6} Refer to *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

{7} https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf

{8} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{8} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

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